

# The Brown Quarterly

Quarterly Newsletter for Classroom Teachers

Volume 2 No. 4

Native American Issue

Winter 1999

## Crazy Horse——Sculptor designs towering memorial to Sioux hero

A giant sculpture of a Sioux Indian hero named Crazy Horse is being carved into a mountain in South Dakota. When finished, the Crazy Horse Memorial will stand 563 feet high, as tall as a nine story building. It will be the largest statue made of an American Indian, towering over the South Dakota valley below it.

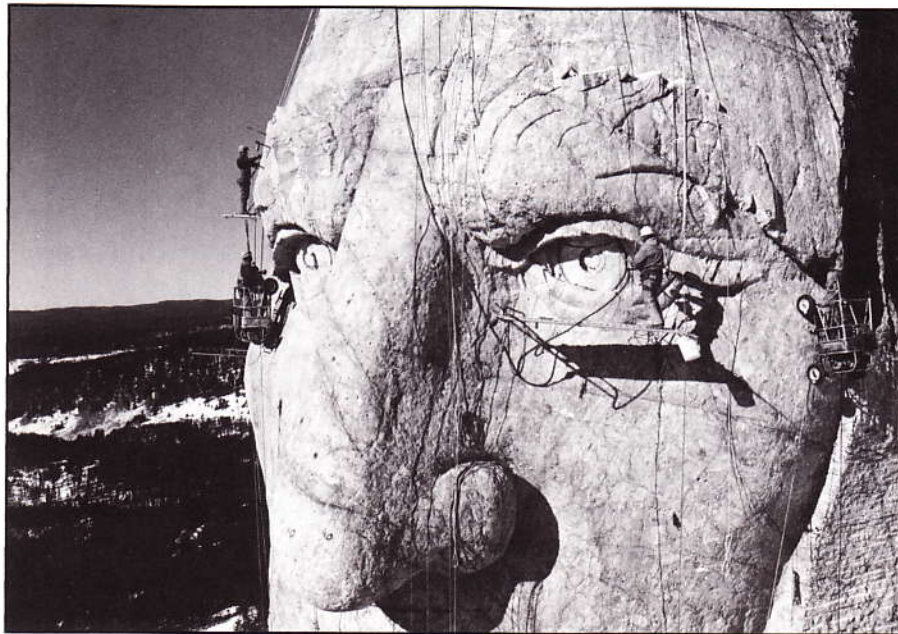
The sculptor of the memorial, Korczak Ziolkowski (KORE-chok) (jule-KUFF-ski) began work on the memorial in 1948. He had little money but was rich in dreams. Chief Standing Bear had asked him to carve the monument so that whites would "know that the red man had great heroes too." Ziolkowski started carving the mountain with dynamite and bulldozers and he never gave up.

Crazy Horse was a Sioux chief greatly honored in Native American tradition for leading Sioux warriors in their fight to save their lands a century ago. He protected the Sioux people from settlers who wanted their land in the 1870s (See story on page 3). He died in 1877.

Ziolkowski worked on the Crazy Horse Memorial until he died in 1982. He blasted away millions of tons of granite, roughing out the basic shape of the statue. Crazy Horse's head alone is larger than the four President's heads at Mount Rushmore Memorial put together. The feather in Crazy Horse's headdress will measure 44 feet.

Today, Ruth Ziolkowski, nearly 80 years old, works toward completion of her husband's dream. She supervises

the measuring, blasting and chiseling of the sculpture. She raises money needed to keep the project going. Several of her children also work with her.



Fifty years carving on Crazy Horse Memorial, South Dakota, continues.

Every year, a million tourists visit the work in progress and marvel at how much has been accomplished and what remains to be done. The statue is taller than the Washington Monument. Each eye is big enough to hold a car. The outstretched arm will hold 4,000 people.

The Ziolkowski family hopes to see Crazy Horse's face finished by the year 2000. They say the

sculpture honors all Native Americans.

Sculptor Korczak was born in Boston of Polish descent. Orphaned, he grew up in foster homes and was completely self-taught. Ziolkowski's *PADEREWSKI: Study of an Immortal* won first prize at the New York World's Fair in 1939.

A strong believer in the free enterprise system, he said that Crazy Horse should be a non-profit educational, cultural and humanitarian project built by the interested public not the taxpayer.

The statue is just one of the Ziolkowski projects. They plan to build a university and a medical training center on the grounds for all Native Americans.

For more information about the memorial, contact the Crazy Horse Memorial Foundation, Ave. of Chiefs, Crazy Horse, SD 57730-9506, (605)673-4681.



# Books for Kids

## Foundation sets up library for low income children

**V**olunteerism is sweeping the nation and capturing the attention of a pretty select group of individuals. Not so long ago, we watched on Primetime News a volunteer rally in Philadelphia led by retired General Powell. Oprah Winfrey and a host of top public officials joined him in his call for individuals nationwide, to give of their time to create a strong country for the 21st century. The General was right — volunteer time, talent, and money provide the lifeblood of community-based nonprofit organizations.

The phrase "People make the world go round" takes on new meaning when it comes to the success of volunteer endeavors. Our government too, has been in the business of promoting service to those less fortunate. Such government programs began with the Peace Corps, and since 1968 AmeriCorps\* VISTA, which is short for Volunteers In Service to America.

With the help of this program, the Brown Foundation has expanded its reach to an underserved segment of the population. Our new undertaking "Books For Kids" is designed to bring books to children from low income families by establishing an on-site children's library in public housing. Since most public housing complexes include a community center, the Foundation is able to use an existing space easily converted to a fully functioning lending library.

We are pleased to have six members of AmeriCorps\*VISTA working with our organization to breathe life into the "Books For Kids" concept. This is not a new idea. It is a program borrowed from a successful model initiated by the Washington, D.C. Humanities Council.

Brown Foundation volunteers are setting up a children's library at Pine Ridge Manor. This public housing complex was built in 1961 to provide more affordable housing in Topeka. Two-thirds of the two hundred and eleven residents have families with an average of three children per household. The majority of the children are pre-school through elementary age. When it opens, the on-site library will be named for Mrs. Edna Manago, the longest-term resident of the complex whose husband still lives at Pine Ridge. The facility will be stocked with books for children ages four to twelve with a special section for parents. In addition to the traditional lending component, a book drive will be conducted twice each year to support a "give away" program. This program will assist children with creating their own home libraries.

Interest in reading will be further encouraged by "read alongs" where guest readers offer oral reading sessions every week. The final incentive will be a program that rewards children for reading books. To verify books read, children will give verbal reports on their favorite book once a month. The objective is to increase reading and verbal skills. To date our volunteers have pulled together over 4,000 books from churches, community groups and businesses.

The Brown Foundation is pleased to be part of a network of AmeriCorps\*VISTA programs sponsored by the Corporation for National Service. Through this endeavor our government has a 30-year track record of helping people overcome poverty in communities nationwide. We are excited by the program's focus on the

mobilization of community resources and increasing the ability of low-income communities to solve problems.

Both AmeriCorps\*VISTA and the Brown Foundation share a mission of working to increase



opportunities and creating an overall sense of community.

## A Brown Foundation Update



by Cheryl Brown Henderson, Executive Director

The Brown Foundation is pleased to publish this newsletter for classroom teachers through which we will share resources available from national parks and museums. Established to maintain the legacy of the *Brown* decision, our organization plays an exciting role as a park partner. In 1990 we were instrumental in developing *Brown v. Board of Education* National Historic Site in Topeka, Kansas. We hope you enjoy the *Brown Quarterly* and we eagerly anticipate your comments.

Executive Director:  
Cheryl Brown Henderson

Book Reviews:  
Linda Brown Thompson

Editor/Design:  
Grace L. Wilson

Mailing Support:  
Pam Baker



# Crazy Horse

Story of a brave  
Sioux leader

**A** very great vision is needed and the man who has it must follow it as the eagle seeks the deepest blue of the sky ... we preferred hunting to a life of idleness on our reservations. At times we did not get enough to eat and we were not allowed to hunt. All we wanted was peace and to be left alone. Soldiers came and destroyed our villages. Then Long Hair (Custer) came... They say we massacred him, but he would have done the same to us. Our first impulse was to escape but we were so hemmed in we had to fight.

Crazy Horse, as remembered by Charles A. Eastman

Crazy Horse, Tashunkewitko of the western Sioux, was born about 1845. Killed at Fort Robinson, Nebraska in 1877, he lived barely 33 years.

As a boy, Crazy Horse seldom saw white men. Sioux parents took pride in teaching their sons and daughters according to tribal customs.

Often giving food to the needy, they exemplified self-denial for the general good. They believed in generosity, courage, and self-denial, not a life based upon commerce and gain.

One winter when Crazy Horse was only five, the tribe was short of food. His father, a tireless hunter, finally brought in two antelope. The little boy rode his pony through the camp, telling the old folks to come for meat, without first asking his parents. Later when Crazy Horse asked for food, his mother said, "You must be brave and live up to your generous reputation."

Crazy Horse loved horses, and his father gave him a pony when he was

very young. He accompanied his father on buffalo hunts, holding the pack horses while the men chased the buffalo. At the time the Sioux had few guns and the hunting was mostly done with bow and arrows.

When he was 12, Crazy Horse was with his little brother, when they were startled by the growl of a bear. Young Crazy Horse pushed his brother up into a tree and sprang to his horse. Once he controlled the runaway horse

horse, helped him up in the saddle, and carried him to safety with the enemy in hot pursuit. Hump, then at the height of his own career, pronounced Crazy Horse the coming warrior of the Teton Sioux.

It was customary for young men to spend much time in prayer and solitude, fasting in the wilderness -- typical of Sioux spiritual life which has since been lost in the contact with a material civilization.

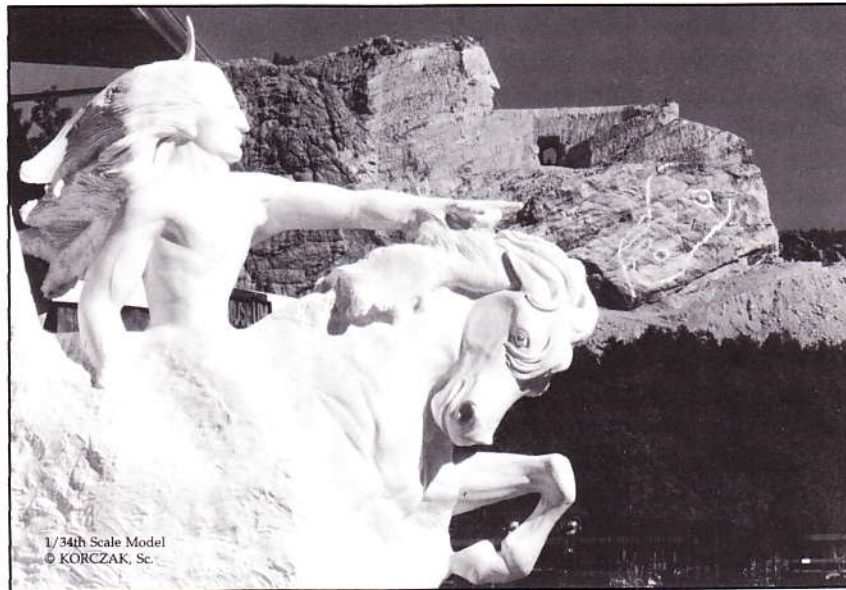
Hump and Crazy Horse became close friends, in spite of the difference in age. Men called them "the grizzly and his cub." Again and again the pair saved the day in skirmishes with neighboring tribes.

Crazy Horse often pursued the enemy into their stronghold, then instead of killing them, he simply struck them with a switch, showing his disdain. When a party of young

warriors led by Crazy Horse pursued a herder to the very gate of the stockade, fire from the garrison killed his young brother.

Once Crazy Horse came back from a winter buffalo hunt with ten buffalo tongues which he sent to the council lodge. Another day killed ten buffalo cows with his bow, and unsuccessful hunters were made happy by his generosity.

Crazy Horse was 21 when all the Teton Sioux chiefs met in council to determine their future policy toward the invader. They once thought that the country was wide, and that the white traders should be made wel-



A model of Zilkowski's Crazy Horse is stands in front of the unfinished mountain sculpture in South Dakota (story page 1).

he returned, yelling and swinging his lariat over his head and the bear finally turned and ran.

Sioux boys often waited in the field after a buffalo hunt until sundown. Then they would enjoy a mimic hunt and lasso the calves, driving them into camp. Once the larger boys dared Crazy Horse to ride a bull calf. He hung on a good distance, followed by the other boys on their ponies.

When he was 16, Crazy Horse joined his first war party. He followed a Sioux warrior, named Hump, near the front of the charge. When Hump's horse was shot from under him, Crazy Horse leaped from his



## Crazy Horse *continued*

come. They had permitted the Oregon Trail, but now to their astonishment forts were built in their territory.

Most of the chiefs advocated a strong resistance. A few still desired to live in peace and were willing to make another treaty. Among them were White Bull, Two Kettle, Four Bears, and Swift Bear. Even Spotted Tail decided they should defend their rights and territory by force. Attacks were to be made upon the forts within their country and on every trespasser.

Crazy Horse was chosen to lead the attack on Fort Kearny. Sitting Bull looked to him as a principal war leader; even the Cheyennes acknowledged this. During the next 10 years of defensive war, he carried out the council's decisions and was frequently consulted by the older chiefs.

*Like Osceola, he rose suddenly; like Tecumseh he was impatient for battle; like Pontiac, he fought on while his allies were suing for peace, and like Grant, he was a man of deeds and not of words.*

Early in the year 1876, word came from Sitting Bull that all the roving bands would converge in Montana for summer feasts and conferences. Conflicting rumors came from the reservation -- Either the U.S. Army would fight the Sioux to a finish or another commission would be sent out to treat with them.

The Indians came together forming a series of encampments stretching a few miles. In June, scouts reported the advance of troops under General Crook. Crazy Horse was sent with 700 men to attack. They exchanged shots with some Crow scouts, who fled back to Crook's camp to warn him. Again and again Crazy Horse charged with his bravest men in an attempt to bring the troops into the open. He returned to camp disappointed; Crook later retreated.

If Crook had kept on as ordered with his 1000 regulars and 200 Crow and Shoshone scouts, he would have

intercepted Custer. The war with the Sioux would have ended right there. Instead, he fell back upon Fort Meade, eating his horses on the way, in a country full of game, for fear of Crazy Horse and his braves!

The Indians now crossed the divide between the Tongue and the Little Big Horn, where they felt safe from pursuit. On June 25, 1876, their great camp was scattered for more than three miles along the river bottom with five circular rows of teepees, up to a mile and a half in circumference.

Crazy Horse was a member of the "Strong Hearts" and the "Tokala" or Fox lodge. He was watching a game of ring-toss when warned of approaching troops. Many men were out on the daily hunt; women and children reacted in confusion. In spite of being caught in the midst of their festivities, the Sioux and the Cheyennes responded quickly.

Crazy Horse saddled his favorite war pony and started toward the south end of the camp, when a fresh alarm came from the opposite direction. Looking up, he saw Custer's force on the bluff directly across the river, planning to attack the camp from both ends at once. Knowing that Custer could not ford the river at that point, he led his men north to the ford to cut him off. This wild general of the plains had outwitted a brilliant leader of the Civil War and ended at once his military career and his life.

Crazy Horse snatched his most famous victory out of frightful peril, for the Sioux could not know how many were behind Custer. It must have seemed as if the Indians rose up from the earth to overwhelm them. Closing in from three sides, they fought until not a white man was left alive. The approach of General Terry compelled the Sioux to break camp and scatter in different directions.

While Sitting Bull was pursued into Canada, the Cheyennes were undisturbed until winter, when the army

surprised them. Crazy Horse was not far off. His name was held in respect. Delegations of friendly Indians were sent to him, to urge him to come in to the reservation, promising a full hearing and fair treatment.

For some time he held out. The rapid disappearance of the buffalo meant near starvation for his people. In July 1877, he was convinced to come to Fort Robinson with several thousand Ogallala and Minneconwoju Sioux, with the distinct understanding that the government would hear grievances.

General Crook and some Indian scouts planned a conspiracy against Crazy Horse. Crazy Horse decided to take his critically ill wife to her parents, whereupon his enemies circulated the story that he had fled. After a party of scouts threatened him, he went to call on agent Captain Lea, accompanied by an imposing escort of warriors on horseback.

The captain urged him to report at army headquarters to explain himself and correct false rumors, and furnished him with a wagon and escort. Some said that he went back under arrest, but others say he went of his own accord, either suspecting no treachery or determined to defy it.

When he reached the military camp, he was unarmed except for the knife carried for ordinary uses by women and men. He walked toward the guardhouse, when his cousin suddenly turned back exclaiming, "They will put you in prison!"

"Another white man's trick! Let me die fighting!" cried Crazy Horse. He tried to free himself and draw his knife, but both arms were held fast. While he struggled, a soldier thrust him through with his bayonet from behind. His old father sang the death song over him and afterward carried away the body. They hid it somewhere in the Bad Lands, his resting place to this day.



# Book Nook

## The Value of Truth and Trust

### The Story of Cochise

by Ann Donegan Johnson

Cochise was one of the most feared and respected Indian leaders in history. He was chief of the Chiricahua Apaches during that tribe's most critical years, when they made their most determined stand against the efforts of the white settlers to deprive them of their homelands.

Under Cochise, the Chiricahua initially got along with the settlers. Because honor was a central concept of Apache beliefs, Cochise felt it was important to be true to his word in peace. Although he maintained the peace for four years, the settlers shattered his trust and forced Cochise to show his warlike side.

The war began as a result of a white rancher falsely accusing Cochise of attacking his ranch. An uninformed U. S. Army second lieutenant made matters worse by believing the rancher, and under a flag of truce, lured Cochise and his family into a trap. Only Cochise was able to escape. He took hostages of his own and tried to bargain for the release of his family. He finally realized he couldn't trust the whites and fought a guerrilla war for more than a decade.

Cochise did eventually regain his trust of white settlers, through his relationship with Thomas Jeffords. Jeffords had fought the Apaches, but respected them. Cochise learned to call Jeffords brother out of regard for his honesty. General Oliver D. Howard, a noted humanitarian sent by President Grant, accompanied Jeffords into Cochise's mountain stronghold. A peace was negotiated giving the Chiricahua a reservation in their homeland, with Jeffords as agent.

Before he died, Cochise affirmed his faith in the value of truth and the keeping of one's word.

Sacajawea had a chance to escape from her captors, but she refused to leave her friend, Otter Woman. Charbonneau took both Sacajawea and Otter Woman as his wives.

Meriwether Lewis and William Clark appeared on the river in 1804. The white men were heading a large party of explorers, and were on the first leg of their journey to the Pacific.

Charbonneau was accepted as interpreter for the expedition. It was agreed that Sacajawea would accompany him, for she was the real interpreter. Four months later they reached the high country beyond the Great Falls of the Missouri. Here they found the Shoshones, who were the people of Sacajawea. Sacajawea's brother was now the chief of the Shoshones and he promised the explorers horses and guides so that they could cross the mountains and complete their journey to the sea.

Before Lewis and Clark could take advantage of this promise, the chief changed his mind. Sacajawea told Lewis and Clark that the chief might abandon them. She severed her ties with her people and allied herself with the white men. She wanted this adventure to succeed. Cameahwait was finally persuaded to postpone their hunt and help the expedition.

Sacajawea lived to be very old and she found many adventures as she traveled widely in the west. Do you know that if it were not for this remarkable Indian girl, with her courage and her love of adventure, the great journey of Lewis and Clark might never have been completed.

## The Value of Adventure

### The Story of Sacajawea

by Ann Donegan Johnson

Sacajawea, a Shoshone, was born about 1786 in territory which is now part of the state of Idaho. When she was about 11, she was captured by an enemy tribe. Then she was sold to the Missouri River Mandans, who in turn sold her to a French Canadian fur trader named Toussaint Charbonneau. During her early adventures she developed an imaginary friend she called "Walking Stone," a turtle. Sacajawea confessed to Walking Stone that even though she missed her people, she was excited about the adventures that had come into her life.



(Illustration on left): Native artist Blackbear Bosin's famous sculpture "Keeper of the Plains" stands on the grounds of the Indian Center Museum in Wichita.



# Books About Native Americans

## Arts

CH, Making Native American Pottery, Simpson.  
Pomo Basketmaking: A Supreme Art, Allen.  
All Roads Are Good: Native Voices..  
Ojibwe Music from Minnesota, Vennum.  
Powwow: Images along the Red Road, Marra.

## Biography

CH, Black Elk: A Man with a Vision, Greene.  
AD, Black Elk Speaks, told to Joseph Neihardt.  
AD, Seeker of Visions, Lame Deer & Erdoes.  
YA, Lost Bird of Wounded Knee, Sansom-Flood.  
YA, Waheenee: Hidatsa girl, told to G. Wilson.  
YA, BioEssays, Growing Up Native American.  
YA, American Indian Lives series, Hirschfelder.

## Current Issues

AD Growing Up Indian, Wolfson.  
AD Life and Death of Anna Mae Aquash, Brand.  
AD Through Indian Eyes, Slapin & Seale.  
AD Caucasian Americans Workbook and  
10 Little Whitepeople, Slapin & Esposito.  
AD Thanksgiving: A Native Perspective, Seale.  
AD Teaching the 500th Anniversary of Columbus.

## Fiction

AD, Spider Woman's Granddaughters, Allen.  
AD, Messengers of the Wind, Katz.  
AD, Pueblo, House Made of Dawn, Momaday.  
AD, Spokane, Reservation Blues, Alexie.  
AD, Abenaki, Dawn Land, Bruchac.  
YA, Navajo, Ghost Singer, Walters.  
YA, Dakota, Waterlily, Deloria.  
CH, Cree, Grandfather Bear, Cameron et al.  
CH, Hist, Cheyenne Again, Bunting.  
CH, Hopi, Young Goat's Discovery, Tinus.

## History

CH, A River Lost, Bragg & Marchand.  
YA, Family Life in Minnesota, Buffalohead et al.  
YA, Brave Eagle's Account of Fetterman's Fight,  
Red Hawk's Account-Custer's Last Battle, Goble.  
YA, World War II, Navajo Code Talkers, Aasen.  
YA, The Soul of an Indian, Eastman.  
YA, The Rain Dance People: Pueblo, Erdoes.  
AD, What Does This Awl Mean? Archaeology.  
AD, The Way to Independence: Hidatsa, Gilman.  
AD, Indian Givers: How Indians Transformed  
the World, Weatherford

## Legends and Myths

CH, Cherokee, How turtle's back was cracked, Ross & Jacob.  
CH, Cheyenne, The girl who loved wild horses, Goble.  
CH, Hopi, Coyote and Little Turtle, Talashoema et al.  
CH, Karuk, Fire Race: A Coyote Tale, London & Long.  
CH, Ojibwe, The Star Maiden, Esbensen & Davie.  
CH, Raven: A Trickster Tale, Gerald Medermott.  
YA, Paiute, Why the North Star stands still, Palmer et al.  
YA, Pima Indian Legends, Anna Moore Shaw.  
YA, Touching the Fire: Buffalo Dancing, Welsch.  
YA, American Indian Myths and Legends, Erdoes & Ortiz.

## Nonfiction

YA, Drumbeat, Heartbeat: Cheyenne Powwow, Braine.  
YA, Navajo: Portrait of a Nation, Joe Grimes.  
YA, A Boy at Wounded Knee, Wood & Nump.  
YA, Ojibway, The Sacred Harvest, Regguinti & Kakkak.  
YA, Children of Clay: Pueblo, Swentzell & Steen.  
YA, Weaving a California Tradition, Yamane & Aguilar.

## Poetry

AD, Saanii Dahataal: Women Are Singing, Luci Tapahonso.  
YA, Rising Voices, Hirschfelder & Singer.  
YA, A Circle of Nations, John Gattuso.  
CH, Inuit, Songs Are Thoughts, Philip & Foa.  
CH, The Trees Stand Shining, Jones & Parker.  
CH, In a Circle Long Ago, Van Laan & Desimini.

## Reference

Native America in the 20th Century, Davis.  
Encyclopedia of North American Indians, Hoxie.  
Chronology of Native North American History, Champagne.  
Statistical Record of Native North Americans, Reddy.  
Smoke Rising: Native North American Literary Companion.  
500 Nations: An Illustrated History, Josephy.

## Science and Math

AD, Native American Mathematics, Closs.  
YA, Lakota Star Knowledge: Stellar Theology, Goodman.  
YA, American Indian Astronomy, Buffalohead & Desjarlait.  
YA, Native American Rock Art, La Pierre & Sloan.  
CH, Keepers of the Earth: Environment, Bruchac & Caduto.  
CH, Keepers of the Animals: Wildlife, Bruchac & Caduto.  
CH, Keepers of Life: Plants, Bruchac & Caduto.

CH =Child      YA=Youth      AD=Adult

Selections from a list by Paula Giese at  
[http://indy4.fdl.cc.mn.us/~isk/books/all\\_idx.html#biography](http://indy4.fdl.cc.mn.us/~isk/books/all_idx.html#biography)



# The Color of Life

by Robin White

Last summer there were several fires on both the South and North rims of Grand Canyon. The fires were immediately perceived by some as something threatening and bad. Many park visitors and individuals working within the canyon voiced their concerns. I was amazed to learn that many people felt the Park Service was committing an act of injustice to the environment by not suppressing the fires. Fire is a color of life.

We continue to fear what and those we don't understand. Often times we fail to look directly before us and acknowledge various ways to nurture the environment and cultivate relationships. We cannot save the environment without saving our culture. They are connected as we are to one another and to mother earth. Connecting is an element of life.

Grand Canyon National Park is located in northern Arizona, surrounded by small communities, active cities and American Indian tribes. The park encompasses 1.2 million acres of land. I arrived at the Grand Canyon in early August. As I become familiar with the daily operations, encountering diverse visitors and exploring various techniques to reach major audiences, I know that I am blessed.

Mine eyes have witnessed birds of prey as they migrate through the canyon. Mine ears note the call of the coyote in the night. There is nothing, however, that can compare to seeing

the size and the beauty of Grand Canyon. The mere essence of the colors, shapes and sizes are enough to take your breath away and contribute to your spiritual elevation. Opportunities are a gift of life.

Grand Canyon receives visitors from diverse populations. In order to



*Because park rangers teach many students each year, Robin White is our guest writer for Teachers Talk.*

provide programs that reflect the needs of the audience, the park has initiated inclusive consultation agreements with several neighboring Indian tribes. Eight years ago park archeologist Jan Balsom became park liaison to tribes in the area: Navajo, Hopi, Zuni, Havasupai, Hualapai, Paiute Indian Tribe of Utah, Kaibab Paiute, and San Juan Southern Paiute.

This relationship affords opportunities for tribal concerns and interests to be incorporated into park management. Various meetings are held each year with different tribes, ranging

from very formal to casual. The number of meetings could be up to 20 a year or more. Anytime new plans are initiated within the park, be it the Wilderness Plan, Colorado River Management Plan, or General Management plan, the tribes are consulted.

Tribal elders participate in annual Colorado river trips to examine resources along the river. They look at the ecological effects of the Glen Canyon Dam, from a traditional perspective, and evaluate specific concerns such as the salt and hematite mines, other natural features, ethno-botany and archeological sites. Diverse culture represents all that there is to life as we evolve.

Years ago I learned a saying by Chief Seattle Washington. It went something like this: *The earth is rich with the lives of our kin. This I know. We must teach our children that the grounds beneath their feet are the ashes of their ancestors. We*

are connected to the earth and what one does to the environment impacts all of us. It is good to be part of a team that seeks and embraces the voices of those that are many times unheard. Grand Canyon National Park is one of the most amazing geological formations in the world. I say: Let us not forget that this was the home of many who came before us and the home of many to this day. This is not just a geological site; it is a thriving cultural community embedded with the cultural richness of many people.



## Is the Internet available at your school or public library?

Here are some sites on the Internet that may help you find information related to Crazyhorse :

- About the Fetterman Fight - [http://www.thehistorynet.com/WildWest/articles/1997/12972\\_text.html](http://www.thehistorynet.com/WildWest/articles/1997/12972_text.html)
- Timeline of Northern Plains Tribes - <http://hanksville.phast.umass.edu./june95/lakota/timeline2.html>
- History of Oglala Sioux leaders - <http://www.geocities.com/Athens/Acropolis/3976/Leaders1.html>
- Tribute to Oglala Lakota Sioux leaders - <http://www.geocities.com/Athens/Acropolis/3976/Hawk.html>

If you find a site on the Internet you would like to return to, click on "Add Bookmark" so you can mark the place.



## Pre-15th century Sinaguan culture thrived in Arizona by Bob Del Carlo

**F**rom the 8th through the 15th centuries A.D., the canyons, grasslands and mountains of the Verde River Valley of central Arizona were home to a creative and resilient people called the Sinagua. The Sinagua were part of a culture that flourished in the American Southwest long before Columbus landed.

Sinagua culture was a synthesis of borrowed elements, adapted from surrounding ancestral Pueblo, Mogollon and Hohokam cultures. They made their living from hunting, gathering and farming.

Although not known for their pottery, they were excellent weavers, using the plant fibers they gathered.

Serving as a "high-rise apartment building" for prehistoric Sinagua Indians more than 600 years ago, is the 5-story, 20-room, cliff dwelling called Montezuma Castle. Nestled into a limestone recess high above the flood plain of Beaver Creek in the Verde Valley, it is one of the best preserved cliff ruins in North America.

With heightened concern over possible vandalism of fragile southwestern prehistoric sites, Montezuma Castle became a major factor in the nation's preservation movement with its proclamation as a national monument. The castle was described in the December 1996 proclamation as of the greatest ethnological and scientific interest.

Montezuma Castle is located along the banks of Beaver Creek, a small tributary of the Verde River. The green ribbons of trees, shrubs and grasses that grow along water courses like Beaver Creek are called a *riparian zones* and are among the most productive ecosystems in the world, supporting a wide variety of plant and animal life.

Riparian areas have been called streams of life, providing

food, water, breeding grounds, wintering habitat and migration corridors for a variety of birds and serving as a refuge for mammals, reptiles and amphibians.

The Sinaguan culture occupied this rich riparian habitat along Beaver Creek for more than 600 years, utilizing the diversity of plant and animal life to provide their livelihood. Visitors to Montezuma Castle National Monument marvel at the well-preserved Sinaguan cliff dwellings and enjoy the habitat flourishing along the banks of Beaver Creek.

At the Montezuma Well, a unit of the national monument located 11 miles from the main park, there are no entrance fees. Near the well is a self-guided loop trail one-third of a mile long and a lush, shaded picnic area.

Montezuma Well is a limestone sink formed long ago by the collapse of an immense underground cavern. More than a million gallons of water a day flow continuously, providing a verdant oasis in the midst of desert grassland. The waters of the well contain several forms of plant and animal

life not found anywhere else in the world. This unique habitat may be due to the constant, large quantities of warm water that enter through underground springs, keeping the well's environment very stable.

Prehistoric Hohokam and Sinaguan cultures took advantage of this source of water, irrigating corn, beans, squash and cotton crops. The surrounding uplands provided wildlife and native plants to supplement agricultural products.

Montezuma Castle is located about 50 miles south of Flagstaff, 90 miles north of Phoenix. Visitors can reach the park by taking exit 89 off I-17 and following the signs for three miles to the visitor center parking lot. Entrance fee is \$2 per person; children 16 and younger are admitted free of charge. Golden Eagle passports are honored.



**Evidence of prehistoric cultures exists in the Verde Valley.**

E-Mail: [brownfound@juno.com](mailto:brownfound@juno.com)

Web: <http://brown.wuacc.edu/brown>

P.O. Box 4862 • Topeka, Kansas 66604

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